Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

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[From Fox's Christian Morality.]

ADVANTAGES OF LIBERAL CHRISTIANITY.

LIBERTY OF THOUGHT.

There is another practical evil, yet more extended, for spiritual despotism has a wider and more withering influence than even political servility: I mean the suppression or obstruction of that liberty of thought and speech on religious matters, which the first Christians possessed, which the Apostles sanctioned, and which our great Master himself authorized, employed, and appealed to. To promote a fearless range of mind, and a frank manliness of speech, was one of the objects of the Gospel, as it is, to human character, one of the surest safeguards of worth and means of excellence. To cherish them is to provide for a larger development of the mental and moral faculties of our nature, than can, in any other way, be attained. But what can be more discouraged than these are by modern religionists? Why if avowed difference from the avowed notions of the rest bring only the penalty of exclusion from a voluntary society, professedly Christian, it is pernicious enough. And this is the lightest form of the probibition which is issued by every petty aspirant for sectarian domination. Hence in our country there is scarcely such a thing as individuality of religious opinion. People think in parties. Bodies of men have creeds of their own formation; but members, no more than if they were literally members, their only office mechanically to obey the dictates of a ruling intellect and will. If they dare to think for themselves, they are cut off, and cast off, to find some other frame into which they may be fitted, and where they may be made alike subservient. Tell where a man worships, and you also tell what he would answer to this or that question of doctrine, and even how he will interpret this or that text of Scripture. It is as if minds were cast in a mould, and faith furnished wholesale, of the same size and pattern, like uniforms or liveries. Is this a state of things for intellect to grow in, or can souls be ripened under these conflicting, chilling, and blighting influences? Let Trinitarianism, or Unitarianism, or any other *ism*, be true or false; but let every Christian, without let or hinderance, be free, be stimulated, to exercise his mind, and to declare his mind, on those or any other tenets which are in the word of God, or which claim to be there. It is for his own benefit, it is for the benefit of the world, that he should. "Let every man be fully persuaded in his own mind." That is the Gospel law of uniformity; the only uniformity which is absolutely imperative. Did it but prevail, how speedily and gloriously would truth emerge from amid the multitudinous clouds of error, scattering them hither and thither, and irradiating the world they had so long obscured and terrified! Nor would even this grand result be the grandest result that would follow. That would be the advancement of the human mind; the maturing of individual intellect and character. Babes in Christ would grow up into strong men, instead of dwindling in everlasting infancy, bound in everlasting leading-strings. Here, then, is a ground of zeal, for the Christian philanthropist, and the Christian philosopher, which assumes the truth of no particular faith, the importance of no particular doctrine, the merits of no particular society, but which simply aims at restoring to disinherited children their alienated mental rights, and practically emancipating them with the liberty wherewith Christ, in the spirit of his Gospel, has made them free.

CONVERSION.

An enormous practical evil may be indicated in the notions of Conversion which are very commonly inculcated. Sinners are preached to in the hope of producing an immediate change in their hearts, before which they are totally corrupt, and after which they are represented as the sure inheritors of heaven, were death that instant to close their probation. This is a snare for souls, a fearful delusion, which the friends of man and of goodness cannot contemplate without being moved to pity and to zeal. What can be worse than to tell one who has been an habitual violator of the laws of God, perhaps of those of his country, that by any such momentary operation, his sins can be blotted out? The raptures of a poor deceived creature, in that awful state, are enough to make a wise man mad, and a good man melancholy. Think of the profanation of religion which such scenes imply; and the adoption of its purest and noblest expressions, of the language of its holiest prophets and apostles in their closest communings with heaven and their own hearts, by those who can have no participation in their holy and elevated sentiments, and who stain what they utter by the defilement and debasement of their own minds and characters. Think of the notions of heaven thus propagated through society. Think of the associates assigned to the spirits of just men made perfect, associates whose forced companionship here would be the loathsomest infliction that tyranny could devise. What must be the state for whose enjoyments such converts are instantaneously qualified? Think of the prospect of impunity thus held out to transgression—how the force of religion is enfeebled; the necessity of reformation indefinitely postponed; and judgment to come made a form and a mockery from which the repentance of an instant may bear the culprit harmless, and carry him through triumphantly! and above all, think how the notion of morality, of goodness, of righteousness, is hereby lowered and debased! What is the Christian character worth, if it may be thus attained? But little either in itself, or to society. It ceases to be that pure and glorious object which has called forth the loftiest aspirations of the loftiest minds; which made Apostles press forward to something yet far before them, which the longest life of moral labor did but advance towards by a gradual and progressive realization; and which, though to be striven for by every Christian, has but one immaculate exhibition, in the character of Christ. Here is no mere theory at stake. Here is no barren critical disputation. Here is no dark doctrinal discussion. It is the very principle of moral goodness, which demands exertion, to preserve it unsullied, to uphold its power, and to vindicate the dignity assigned to it alike by the dictates of nature and the declarations of the Gospel. An earnest desire and struggle for this, is not party spirit; it is not sectarian zeal; it is being "zealously affected," not merely "for a good thing," but for goodness itself.

DESTRUCTION OF BIGOTRY.

Another great blessing to society, which the prevalence of rational and liberal principles of religion would confer, would be the demolition of that prejudice and bigotry which make so many really devout people judge unkindly, and think disparagingly, of the characters and moral state of those who differ from them on points of doctrine. This too is an evil of large amount and dark malignity. It is a constant, and widely-extended, and aggravated act of injustice, for that honesty of profession, which is a moral obligation and a Christian duty, the rejecter of popular doctrines is deprived of the fair estimation, and the kindly feelings to which he is righteously entitled. He does not rank where he ought to rank in good men's thoughts and good men's hearts. He is deprived of a favorable opinion due to his deserts, which is as unjust as if he were deprived of property accumulated by his exertions. Prejudice will not render "honor to whom honor is due," gratitude to whom gratitude, affection to whom affection, is due. Could these things be represented by money, the withholding of them would be a tangible offence, which the law would put down. They cannot be so represented; they are infinitely more precious; the injustice is so much the more grievous; but the redress is only in the diffusion of liberality. Nor is the evil less to the perpetrator than to the object. Moral wrong is never committed with impunity. Prejudice excludes mental light. Bigotry is at least partial blindness, and to it is "knowledge at one entrance quite shut out." And while it darkens the mind, it cripples the affections. A thousand kindly feelings are sacrificed to narrowness and bitterness. Christianity is disgraced. Men do not know that God sent Christ, as he prayed they might, by the fact that his disciples love one another. Apostolic authority is levelled before sectarian bigotry. The new commandment of Christ is already made obsolete by the newer decree of dogmatical intolerance. The harmony and power of combined exertions for purposes of common utility are impaired and frittered away. There is alike an invasion of the comfort of social intercourse and the energy of public beneficence. Does not all this imperatively require amendment? Is it not a lawful object of Christian zeal? In pursuing it, are we not in the path of duty? Yes: as much in that of moral and religious duty as in our own personal worship and meditation? Does it not combine with them, and are we not saving ourselves when we are benefiting others? If it was worth a divine interposition to give the Apostle Peter a clear and heart-felt perception of the truth that "in every nation he that feareth God and worketh righteousness is accepted of him;" it must certainly be worth some human zeal, sacrifice, and effort, to bring home that truth to the millions of souls which are bound up in the belief of the exclusive excellence of the little faction to which they belong. Here is an object far superior to many, to which philanthropists, whom the world worthily holds in reverence, have consecrated all their years, and devoted all their powers, and even sacrificed their lives.

CORRECTION OF GLOOMY VIEWS.

I shall mention but one more topic, and that is the displacing the gloomy views in religion which too much abound, by those which, as they are more Christian in their origin, are more, O! how much more, productive of happiness in their influences. There is an immense sum of suffering in the world resulting from misrepresentations of the divine character and government. The spirit of love, as the great spring of action, is too commonly displaced by that of fear, and most true is the brief and emphatic assertion of the Apostle John that "fear hath torment." In some systems, men are terrified into religion, and terrified by religion, and they look up to God with terror, and forward to futurity with terror. Their duty is servility; their motive, the apprehension of punishment; and their heaven, an escape from hell. And those whose views are brightest for themselves, have still so dreadful a prospect for others, for a reprobated world, as only leaves the alternative of selfish indifference or heart-corroding anguish. To such interpretations of Christianity our simpler and brighter views of it bear the same relative character of *Gospel*, or glad tidings, which Christianity itself did to a benighted world.—They are light in the soul's darkness; freedom to mental captivity; and the proclamation of a sabbath jubilee for the rational creation.—What better blessing can be sent abroad than hope, a generous hope, for humanity itself?—What can extend and elevate the affections like the anticipation of a final universal redemption? We can scarcely confer a greater benefit on any good man than to open his ears to hear that sound *for all*, which he has only listened to as a promise for a selected portion of the human race, even though in that portion *he* was included. It is like being present at the descent of an angel from heaven, proclaiming, "Behold, I bring you tidings of great joy, which shall be to all people; for unto you (you, mankind, the human race) is born a Saviour, which is Christ the Lord!" and joining with all the past and present and future generations of the world, earth's nations and the "multitude of the heavenly host" in the response of glory to God and love to man.

Away, then, with the notion that there is nothing moral, nothing practical, nothing which affects men's hearts and happiness at stake, in the religious differences which exist. Even if it could not be shown of any peculiar doctrines, that they are God's truth, and therefore worthy of man's earnest efforts for their dissemination, there is still ample inducement for benevolent and energetic exertion. But there are great and simple truths, though long obscured, of which this can be shown; and the combination, mental and moral, is one which should leave no hesitation in our minds—no lukewarmness in our hearts—no inconsistency in our conduct. It is our clearest duty—our best interest—our noblest aim—our highest happiness, to "serve God with our spirits in the Gospel of his Son;" to advance Christ's spiritual kingdom; and by rightly striving to advance that in others, we also advance it in our own hearts; nor can we establish its full dominion in our own hearts while we are indifferent to its extension around us. Let us, then, pursue conjointly what the spirit of the Gospel declares cannot be sundered. It is said of the all-perfect God, that "he is good and does good continually." Nor can we really be good, without doing good; or do good, on Christian principles, without being good. By loving our neighbor as ourselves, we work out his benefit and our own salvation.

[From the Dover Monitor.]

UNITARIANS BUILD UPON THE RIGHT FOUNDATION.

Notwithstanding the many clear, plain, and simple statements of their religious opinions, which within the last few years, Unitarians have been prompt to make and circulate, these opinions are still much misunderstood, and often grossly misrepresented. Contrary to all evidence, it is still asserted that their scheme is essentially that of Deism,—that they regard Jesus Christ as a mere man, a good man, but nothing more,—and trust for salvation to their own good works, and expect it on the ground of an elevated morality. These are accounts of their faith which Unitarians are continually obliged to hear in the promiscuous intercourse of life, and to hear them often from those who ought to know better, and whose opportunities permit them to make themselves acquainted with the views of different Christian sects.—Now we know that language may be perverted, and that sentences, taken out of their proper connection and regarded as independent propositions, may be made to mean something very different from their original and intended signification. In this way, any thing and every thing, may be proved, even from the Bible itself. But we may safely assert, without fear of contradiction, that there is no Unitarian tract, or publication of any kind, which fairly and *connectedly* interpreted, supports either of the opinions above alluded to, or gives any unprejudiced reader ground to draw such conclusions. Unitarians build upon the only foundation which is laid, which is Jesus Christ, and according to the apostolic injunction, they "take heed how they build thereupon." They would not clothe the Saviour with honors not his own, or address him with titles, which he did not assume on earth;—but upon him do they rest their faith as the *Son of God*, and through him do they hope for salvation, in the mercy of God. Whatever variety of opinion there may be among Unitarians, as to our Saviour's nature and origin, none regard him as a mere man and nothing more. All receive him as the Messiah, the anointed of God, as one upon whom "the Spirit was poured without measure," who had all power *given* him, in heaven and earth, as one divinely commissioned by the Father to become the Saviour of the world, to communicate to man his Maker's will and his own duty and destiny. And through faith, repentance, and a holy life alone, do they expect salvation. That we may be saved by an elevated morality, or that the soul can be happy, when it is unsanctified by an humble and holy love of God, they none of them believe, and none of them advocate.—They maintain, and the same sentiment may be found maintained in every orthodox writer, that there is a close and indissoluble connection between religion and happiness, and irreligion and misery, and that in proportion as the soul receives Christian truth, subjects itself to its influences and lives in its obedience, it is happy, and prepared for the kingdom of heaven,—but that the soul may claim this kingdom on the ground of merit for its own good works, they do not maintain. "Through the tender mercies of our God," and his gracious promises, they hope "an entrance will be administered unto them, abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Thus Unitarians build upon the foundation of Jesus Christ, as the Messiah, the one Mediator between God and man.—Upon this foundation do they rear, in the sincerity of conviction, the fabric of their faith and hope. Upon this foundation do they claim the name and privileges of Christians. And there was a time when this claim was allowed, even by the most orthodox writers. The learned, the pious, the orthodox Doddridge, when urged by some narrow-minded persons, to exclude from the ordinance of the Lord's Supper, a Unitarian gentlemen of his congregation, declared, "that he would sacrifice his place, and even his life rather than fix any such mark of discouragement upon one who whatever were his *doctrinal* sentiments appeared to be a real Christian." "Without professing any partiality for Unitarians," says Dr Parr, "I hold, that they who acknowledge Jesus Christ to be the promised Messiah, to have had a divine and special commission from the Almighty, to have been endowed supernaturally with the Holy Spirit, to have worked miracles, to have suffered on the cross, and on the third day to have risen from the dead, I hold that men believing thus, have a sacred claim to the name of Christian." But no such admissions as these can be found in the orthodox writers of the present day, whether their names are distinguished or obscure. Now we are "cold-blooded" infidels, deists in disguise, who deny the Lord Jesus, and rob him of his honors. Many even will not believe the strongest evidence we can give them,—and, full of the spirit which made the Pharisees cry out, at an incontestible miracle, "he casteth out devils through Beelzebub the prince of devils," if they find any thing in our pamphlets, or hear any thing in our discourses, or listen to any thing in our conversation different from what they expected, and more nearly approaching their own sentiments, they insinuate these are not our real opinions. We preach these, and talk thus, but it is only for effect. We do not believe so. As Unitarians, who regard our faith as that which was once delivered to the saints,—who feel it to be an anchor to the soul, sure and steadfast,—who are striving in our humble measure, to give efficacy in our own hearts, and influence in the world,—we cannot but be indignant at being thus condemned, misjudged, and misrepresented, by men as liable to mistake and error as ourselves. No. It is not indignation, but pity, that we feel. We pity the narrow-minded and prejudiced heart, which can thus feel and speak concerning us. To us it is a small matter to be judged by man's judgment. Under all the evil which men may think and speak of us, it is a comfort to us to know that our heavenly Father can look into our hearts,—that he sees the trials to which our faith exposes us, and knows the sincerity and earnestness with which we have sought for the truth, and will accept and bless our humble devotion to his will. But for their own sakes, we would earnestly entreat those who judge us, to know in the first place what they judge. If they believe it to be a christian duty to "prove all things, and hold fast that which is good," we would invite them to read our own accounts of our faith, and compare it with the teachings of Jesus himself. If they find it agrees with his teachings, let them receive it; if they find it resembles their own opinions more nearly than they imagined, let them not suppose that we are insincere and deceitful in our description of our faith. If it does not appear to them to be christian truth let them reject *it* from their creeds, but not *us* from their hearts. Let them remember that our salvation depends not upon their judgment, but upon our own sincerity and God's mercy, and in all the social intercourse of life, let them extend to us courtesy and charity, as those who are seeking, equally with themselves, to walk in the way of truth and everlasting life.

PUNCTUALITY.

Mr Sutton's family was remarkable for punctuality. Every thing went on as regular as clock work. Every person in the house had his or her regularly appointed duties, and allotted times for performing them. Things were not left to be done by somebody or other, just as it might happen, if indeed it happened at all; but time and business were regularly portioned out. It often put me in mind of a dissected puzzle; instead of lying in a heap, a parcel of odd-shaped bits of wood, every little bit was just fitted into its own place, and so the whole was complete and beautiful; and, in a higher degree than almost any other family I ever visited, in that family the work of every day was done in its day, according as the duty of the day required. Our friends were not much in the habit of changing; but whenever a new person was in any way employed in the house, one of the first things was to teach them habits of punctuality. From among the instructions given in this particular, addressed to myself, or to others in my hearing, I have preserved the following observations and anecdotes, some of them copied from books lent me by Mr Sutton.

"Method is the very hinge of business; and there is no method without punctuality. Punctuality is very important, because it subserves the peace and good temper of a family. The want of it not only infringes on necessary duty, but sometimes excludes this duty. Punctuality is important, as it gains time. It is like packing things in a box: a good packer will get in twice as much as a bad one. The calmness of mind which it produces is another advantage of punctuality. A disorderly man is always in a hurry: he has no time to speak with you, because he is going elsewhere; and when he gets there, he is too late for his business, or he must hurry away to another before he can finish it. It was a wise maxim of the duke of Newcastle; 'I do one thing at a time.'"

Punctuality gives weight to character. "Such a man has made an appointment; then I know he will keep it;" and this generates punctuality, in you; for, like other virtues, it propagates itself. Servants and children must be punctual, when they know that the head of the family is so. Appointments, indeed, become debts. "I owe you punctuality, if I have made an appointment with you. I have no right to throw away your time, if I do my own."

The Rev. S. Brewer was distinguished for punctuality. When a youth in college, he was never known to be a minute behind time in attending the lectures of the tutors, or the family prayers, at which the young men who boarded in private families were expected to assemble. One morning the students were collected; the clock struck seven, and all rose up for prayer; but the tutor observing that Mr Brewer was not present, paused a while. Seeing him enter the room, he thus addressed him: "Sir, the clock has struck, and we are ready to begin; but as you were absent, we supposed the clock was too fast, and therefore waited." The clock was actually too fast by some minutes.

The celebrated reformer, Melancthon, when he had made an appointment, expected that the *minute* as well as the *hour* should be fixed, that the day might not be run out in idle suspense. An idling, dawdling sort of habit, which some people have, and which makes them a little too late for every appointment, however trifling it may appear, is often the cause of their ruin; for the habit goes along with them into every thing they do: and, moreover, the loss of time and the plague which it causes to others, makes the habit injurious to our friends, neighbours, and dependents, as well as to ourselves. When a man is in a hurry at the last moment, every thing is confused and wrong. He tears his stockings, breaks his boot-strap or his shoestrings, or he gets some string or other in a knot, and all from being in a hurry; and these trifles take up time just as much as weighty matters; and then, his letter is too late for the post, and his absent friend is kept in anxiety and suspense; or the coach has gone without him; or a dinner to which he was invited is spoiled with waiting, or the company is disturbed by his entrance after the rest are seated.

A punctual man generally has a quiet, leisurely way of going about things. There is no hurry and bustle, but the work is done in time: so making good the old saying. "Make haste slowly," or "Take time to be quick."

It is a good maxim, "That you may be always in time, take care always to be ready a little before the time."

King George the Third is said never to have been a minute behind any of his appointments. Another of our kings, by his dilatory habits fixed on his name the disgraceful stigma, "Ethelred *the unready*."

The celebrated Lord Nelson said, he owed all his success in life to being ready for every appointment a quarter of an hour beforehand.

A committee, consisting of eight ladies, was appointed to meet at twelve o'clock. Seven of them were punctual but the eighth came bustling in with many apologies for being a quarter of an hour behind time. "The time had passed away without being aware of it; she had no idea of its being so late," &c A quaker lady present said, "Friend I am not so clear that we should admit thine apology. It were a matter of regret that thou shouldst have wasted thine own quarter of an hour; but here are seven beside thyself whose time thou hast also consumed, amounting in the whole to two hours, and seven eighths of it was not thine own property."

The following judicious remarks I have copied from a living author.*

"Hear the apostle; 'Let every thing be done decently and in order.' The welfare of your household requires that you should observe seasons. Every thing should have its season; your business, your meals, your devotional exercises, your rising, and your rest. The periods for these will vary with the condition of families; but labour to be as punctual as circumstances will allow. It is of importance to peace, and temper, and diligence, and economy. Confusion is friendly to every evil work. Disorder also multiplies disorder; for no one thinks of being exact with those who set at nought all punctuality."

Want of punctuality has a great and greivous influence on religious matters. By indulging a few minutes too late in bed, secret devotion is hurried, and family prayer is interrupted, or perhaps some member of the family is obliged to leave before it can be attended to; the first supplications of the sanctuary are lost: the congregation and minister are disturbed; often the mind is agitated and kept in an uncomfortable and unprofitable frame during the whole service, and all for want of *being in time*. Who, then will venture to say that it is but a trifle; there is no sin in being a little too late?—*Family Book.*

* Rev. W. Jay.

[From the Examiner.]

ON CHRISTIAN SALVATION.

SERMON BY THE REV. JOHN PIERPONT.

Hebrew ii. 3.

"How shall we escape if we neglect so great salvation."

These words, in their original connexion, form part of a discourse partaking of the nature both of an argument, and of an exhortation, the object of which is to induce the Hebrew people, to whom it is addressed, to hold fast to the profession which they had made of faith in the gospel of Jesus Christ. The author argues from the less to the greater. Referring to the awful circumstances under which the law of Moses, the earlier and inferior covenant had been given, and the fearful sanctions or penalties by which the violations of *it* were followed—the covenant that pertained only to the present life—he would hold up to view the more

fearful consequences of a defection from their faith and allegiance as disciples of Jesus—as the partakers of a later and more spiritual covenant that pertained not to the present only but to a future and an endless life. "For," is his argument, "if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense, how shall we escape if we neglect so great a salvation; which, at the first, began to be spoken by the Lord, and was confirmed unto us by them that heard him."

This argument, or exhortation, however, it is not the object of the present discourse to pursue or to press. I take the passage merely on account of the connexion of the comparative phrase "so great," with the substantive and momentous word "salvation." Nor, in as much as the word, in its present use and connexion obviously means "a way to salvation," "a doctrine concerning salvation, and showing the means of securing it," and not "salvation" itself, would it be honest dealing with my hearers to attempt, from the present association of these words, "so great salvation," to draw an argument in favor of the views which, at this time I do propose to exhibit for their consideration, in regard to the *nature* of Christian Salvation; not, indeed, of its *essential* nature,—for, as to that, probably, all understand and will agree that Christian Salvation is deliverance, or rescue from sin,—from its power, its pollutions, and its penalties;—but I propose to speak rather of the salvation of the gospel in what may be called its *comparative* nature. I would, to your consideration, propose the idea that salvation, as revealed by the author and finisher of our faith, and confirmed by those who heard him, is not, as it is usually regarded and represented, something determinate, fixed, constant; but something comparative, growing, progressive: something that exists not as always the same in all men, nor yet the same in any man in all times; but as something that, in its very nature, is indeterminate, is gradual, or exists in different degress; and, in different individuals at the same time, or in the same individual at different times, may be just begun or far advanced, budding or fully blown, small or "great."

Our fellow travellers, on our journey to the grave, fall before us and around us into its darkness. They who have known and loved—nay, they who have not known, and not loved the fallen, speak of the departed spirits. They ask themselves, and one another, concerning this or that one whose face they shall see no more, "are we not sure that it is well with him?" "Has he not gone to heaven?" or "must we not fear that he has not?" We turn our thoughts in upon ourselves, and, looking onward to that day when the world will be judged in righteousness, we ask, "shall I stand at the right hand or at the left of my Judge?" "Shall I be a dweller in the heavenly city, or in the gloomy abodes of misery and sin, into which "hope never comes that" in this life "comes to all?"

Questions like these show what is the popular sentiment,—the feeling as well as the opinion,—of the christian community at large, upon the subject of salvation or condemnation, heaven or hell, as viewed in the light of christianity. I can not think that this is a correct view of the salvation which the gospel reveals to us, when the gospel is read in the light which is thrown upon its pages from the courses of God's moral government, or in "that light which lighteneth every man that cometh into the world."

From the first moment in which we learn that our Lord should be entitled to the name of Jesus, or Saviour, from the consideration that "he should save his people from their sins," it would seem that we ought to receive it as a just, nay, as a necessary inference, that he is our Saviour, and that we, through him, are partakers of *salvation*, in that degree, and only in that degree, in which, by this agency or instrumentality, we are kept or saved from sin. The salvation by Jesus—whether by his teachings, his example, his promises, his death and resurrection—whether by the record, of his holy and beneficent life, or by the heavenly light of "grace and truth" falling upon him from "the Father of lights" and reflected upon us—is only a salvation from sin; and, as a necessary consequence, from the sorrows and sufferings that are, by an irrefragable chain, bound, in eternal companionship with sin. Reason would, then—it should seem—that salvation must be great or small, in exact relation to the great or small, degree in which the soul of a particular disciple of Jesus has been kept free from the stains of sin, or, having once been under its dominion, has been delivered or redeemed from its power, by those moral means, influences or helps, which are furnished by the gospel of Jesus:—that the one must be related to the other, not so much as cause and effect, or antecedent and consequent, as in the relation of strict identity, perfect sameness. The one is not *like* the other;—the one *is* the other. Salvation is deliverance from sin—from its pollutions—from its penalties; and not from them only, nor chiefly, but from sin itself—the cursed and cursing thing which, saith a Holy God, "my soul hateth." Salvation, then, is not a specific thing in regard to its degree; but must be something that, in regard to its degree varies with all the varieties of human character. It indicates not a sentence of approval and acceptance with the Judge of all hearts to the whole extent of human conduct, or for the whole duration of human existence, but only so far as the will of man has been in harmony with the will of God, and the conduct of man conformed to the laws of God. It does not involve the idea of place, whether in the earth, beneath, or in the heavens above; but it means a state or condition of the moral sentiments and moral conduct, in relation to the laws of God's moral government, and the attributes of his moral nature. These laws are all given with reference to man's highest good. They have been revealed, in order to promote and secure that good. Obeyed they *do* secure that good, and that good is *heaven*.

Now, does it need an argument to satisfy us that *that good*—that blissful state of the moral sentiments, affections, and remembrances, which results, necessarily and for ever, from a conformity on the part of man to the laws of his moral nature, must vary in degree, in depth and intensity, according to the degree of their conformity? Must not the consciousness of duty discharged be strong, living and sustaining, in exact relation to the amount of duty discharged? If I have been greatly saved from sin, must not that, my salvation be great, which consists in being saved from sin? And if, on the other hand, I have felt but little of the power of christian motive—of the hopes and fears of an endless futurity—to drive or to draw me from the way of transgressors;—though I may have, by christian helps, been rescued from a few temptations, if, notwithstanding those helps, I have been led away by many;—and, though I, at times, feel that I am a free man, I much more frequently, in the bitterness of a subjugated spirit, deplore my loss of that liberty with which Christ maketh his true disciples free—liberty of which I still dream even while bad habits are tightening their cords, and sin is hanging chains more and more massy and manifold upon me,—how small is the portion that I can hope, or can have, of that salvation, which grace hath provided and truth revealed in the gospel of Jesus Christ.

Salvation, then, is not a settled amount, a fixed and constant quantity either of holiness or happiness, either of purity, or of the peace that follows in her train.—Negatively it is freedom from sin and an exemption from the consequences of sin. Positively, it is active conformity to those laws which God has given us as moral beings, and the blissful sentiment, "the peace of God that passeth knowledge," that flows from the consciousness of duty discharged. In every individual disciple of Jesus, then, this salvation,—or heaven, which is but another name for salvation,—must vary in the degree of its blessedness, in exact relation to the degree in which each disciple has been kept or delivered from sin, and conformed to the laws of his moral nature.

To this view of the subject before us two objections will probably be urged.

1. That it involves a departure from the long established opinions of the christian church; according to which, heaven and hell are, not distinctly and clearly, alone, but most widely separated: according to which, if a man is admitted into heaven he must be endlessly and inexpressibly happy, although there may be in different men, many different degrees of happiness, in the heavenly state; and according to which, on the other hand, if one be doomed to hell, though there may be many degrees of misery suffered by the tenants of those dread abodes, as their sins may have varied in number and enormity, yet all are doomed to bitter anguish, and to the blackness of darkness, of which the deepest misery of the present life is but an inexpressive image.

To this I reply, I know that the view of christian salvation, here presented, is different from that most generally entertained in the christian world: and it is because I think the prevalent opinion on this great point erroneous, that I have felt it my duty to present a view of this subject, that to me appears more in accordance with what is reasonable and righteous; more in relation to the almost infinite varieties, and blending shades and lights of human character, and to the moral sentiments with which, in the original constitution of our moral nature, the author of that nature has compelled us to regard the dispensations of his moral government. He has so constituted me, as a moral being, that, where there is but a slight shade of difference in the moral character of two of his children, whatever may be the cause of that difference, and while he has taught me in his word, and is teaching me in his providence, that he rewardeth every man according to his works; I can not approve, as righteous, and as worthy of his perfect equity, the receiving of one of those two children to boundless bliss, and the rejection of the other to long and unutterable woe.

2. But, it is objected—Whatever you may approve or disapprove, in the judgments of God whatever you may receive or reject of the faith of the christian world; the scriptures of truth do plainly make this broad distinction both as to the character of the good and evil, and as to their allotments in a future life.

I answer.—True the scriptures draw a marked distinction between the good and the evil, between the righteous and the wicked, between the saint and the sinner, between him that serveth God, and him that serveth him not:—and, to compare with these general and broad distinctions of character, they hold up, for our encouragement and warning, in bold and strong contrast, the correspondent light and shade of the abodes respectively assigned to the righteous and the wicked in a future life. But, is it not obvious that this language is perfectly consistent with the fact, assumed as the basis of the view now presented, of a great diversity of shades of moral turpitude, and of degrees of righteousness or virtue, in the human character; and a correspondent diversity of conditions or states of the moral and accountable being, man? May not these terms have been used by the sacred writers, in a popular sense, either as expressions of general character, permitting a due allowance to be made for exceptions to the general character; or as terms embracing literally the two extremes of moral character; and therefore comprehending all the intermediate degrees of righteousness and wickedness, such as are seen by every one who looks upon society as it is, and, to a great extent, ever has been?—The scriptures, too, draw a strong contrast between the high and the low.—They place over against each other, the rich and the poor. They recognize a marked distinction between the old and the young. But are we thence to infer that, in the days of the prophets and holy men who thus spake, all were either high or low, all rich or poor, all old or young? or must we not suppose that these terms, marking the extremes of condition, in these respects, were used with the understanding that the same things that were affirmed of the extremes, be it for evil or for good, might be affirmed, in degree, of all that lay between the extremes, and that according as they severally approached the one extreme or the other? May we not suppose that, in respect to moral distinctions, the sacred writers spake as they spake, and as men in all ages speak, of the other circumstances by which men, in this life, are distinguished from each other? And, if we may, are not the various gradations of moral character, assumed in this discourse, as much in harmony with the language of the scriptures, as they are with our own observation in respect to others, and with our own consciousness in respect to ourselves? And if salvation, according to the gospel of Jesus Christ, and as effected or procured by his agency, is but another name for deliverance from sin and thus from its consequences, another word for recovered purity and growing virtue, —another word, in short, for a state of harmony between the human will and the divine; does it not follow that salvation is not a fixed quantity of good—a definite and settled amount either of holiness or happiness;—that it is not the same thing in all men, nor yet, at all times the same thing in any one man, but that there is more or less of it in every one who has felt any thing of the sanctifying influences of the gospel, upon his affections and desires; any thing of its power over the will, to call it back from transgression, and to bind it to the love and obedience that it requires; any thing of that pure, benevolent and peaceable spirit by which it was preached, and illustrated, and proved?

And if this is so, how near does this view of salvation bring earth up to heaven—earth with its trials and cares, its struggles with temptations and its triumphs over them, up to heaven with holiness and its joys, its repose and its rewards! How closely does it make us feel, as well as believe, that time is allied to eternity and associated—nay, identified with it! What measures the highest and best of our earthly joys? What, indeed, but the measure of that conscious conformity to God's law that produces them? What shall be the measure of our heavenly joys? What, indeed, but the same consciousness of conformity to the same pure and perfect law! What can tend, so certainly and mightily, to bring down heaven to earth, as the views now presented of christian salvation?—According to these views, every victory over temptation—every breaking away from corrupt and corrupting associations—every manifestation of a mastery over grovelling desires, gives the conquering spirit an onward movement towards that "city that hath foundations, whose builder and maker is God;" the city in which Paul regarded himself as already a dweller, when he said "for our citizenship is in heaven." Yes, the good man is already a citizen of heaven—a citizen honored and blessed in exact relation to the degree of his redemption from the dominion of sin, and to the sway borne by the laws of heaven over the workings of his diligent and devoted spirit. "Behold," saith Jesus, "the kingdom of God is within you." It is in every man in the same degree in which he obeys the laws of God. The soul that is enlightened to know God's laws, and that is careful to observe and keep them, is already "a partaker of the divine nature," and he partakes more largely of that nature, and his salvation becomes greater and greater,—he may more and more emphatically be said to be in heaven, the more he acquires of a resemblance to that "Son of man," who, even while on earth, declared that he was in heaven, and to his and our Father, who is in heaven.

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 22, 1834.

ON PUBLIC PROSECUTIONS FOR BLASPHEMY.

A late number of the National Gazette contains the following article in which, if we mistake not, we recognize the hand of a distinguished friend of liberal Christianity, whose opinions are always entitled to the most respectful consideration. We cannot, for ourselves, cherish a moment's doubt of the correctness of the views, which are here defended. The columns of our paper, we believe, have uniformly opposed the interference of civil penalties in matters of opinion, as no less dangerous to the religious interests of the community, than hostile to the spirit of Christianity.—As the writer of the subjoined article suggests, if any outrage is committed upon the decencies of society, let the offender be brought to bear a just punishment; but for expressions of speculative opinion, however revolting or horrible, let no outward coercion be used. The only safe remedy is the truth spoken in love: and if that is not successful, all forcible remedies are worse than the disease. If a man has been really guilty of blaspheming the Almighty or denying his existence, he is in a state of mind to be pitied, and shuddered at; but can he be cured, or the contagion of his example prevented from spreading, by a civil prosecution? We think not. We might as well hope to arrest the progress of the cholera or small pox by enacting a law against their victims, as to stop the pestilence of Atheism, by a legal process. We have too much confidence in the power and majesty of Truth, to fear its grappling single-handed with error, let it have a fair field, and with its sling and stone, it will never need the armor of Saul to ensure its victory. We are glad to support our views, by the sensible remarks of the correspondent of the National Gazette.

Blasphemy is, literally, evil speaking. In the most restricted sense it is used to denote speaking against God: it has also been charged on those persons who have opposed commonly received opinions relative to religious subjects, and the imputation of it has sometimes served as a pretext for practising injustice under the forms of law; thus gratifying a revengeful and malignant disposition. The cases of Naboth and Stephen, and of our blessed Lord, may serve as sufficient evidence of the truth of the remarks just made.

It may therefore be assumed that Blasphemy, as it has been applied, is a term vague and indefinite in its import, and arbitrary as to the constructions given to it: if so, prosecutions on account of it are dangerous to personal safety, and may tend to the infringement of religious liberty.

It will be the object of the present article to show that blasphemy does not properly come under the cognizance of the civil magistrate.

True religion, by which I mean Christianity, neither needs nor invokes his aid. The Kingdom of Christ is not of this world, and the weapons to be used in its defence are spiritual weapons.

When those who speak or write against it make use of scurrilous and abusive language, they can do it no injury: they only betray the weakness of their cause, the perverseness of their dispositions, and their inability to assail it by fair arguments. They are objects of compassion rather than of resentment, whether we consider their state of utter destitution as regards the light, the supports, the consolations and the promises of our holy religion; or the fearful peril to which those persons expose themselves, who proudly reject, or wickedly revile it.

The spirit of Christianity is a spirit of mildness and forbearance. The truth is to be spoken in love by its friends; and those who oppose it are to be treated with gentleness, and instructed with meekness.

It is thus that the power of Christian principles is manifested; and if such conduct does not produce shame and compunction on the part of those who have spoken of it reproachfully, it will leave them without excuse. But, were the civil power to be exerted, those who have thus dishonoured themselves, and proved themselves unworthy of the respect and countenance of the community, would have a plea for exclaiming against persecution; and, by representing themselves as suffering in the cause of liberty, they might in a good measure succeed in exciting public sympathy on their behalf; so that their vanity would be fed by the notoriety they had thus attained; and instead of sinking into merited obscurity, they would be elevated to the rank of confessors. Especially, as with some show of plausibility they might allege, that if Christianity were of divine origin, it would not need the interference of the civil power for its support.

If it be urged, that in publications of a blasphemous character there are violations of decorum and libellous matter; in all such cases the offending party may be justly punished. J. T.

RELIGIOUS STATISTICS OF THE U. S.

The American Quarterly Register for February is principally occupied with an ecclesiastical register of the various denominations of Christians in the United States. The following is the general summary.

1. *Orthodox Congregationalists.*—Estimating the ministers and churches not connected as well as those with the state associations, and also the churches and ministers of the same denomination, out of New England, we may place the total as follows:

1,100 ministers; 1,250 churches; 155,000 communicants.

Estimating the communicants as one-ninth of the population, the whole population will be 1,395,000.

2. *Unitarians.*—170 societies; 150 ministers; 170,000 population.

3. *Presbyterians.*—1,070 ministers, of which 229 are licentiates; 2,500 churches; 233,280 communicants, 22 synods; 111 presbyteries; additions to the number of communicants in 1832—3 30,798; net gain in communicants, 16,242. Population, (9 for a communicant,) 2, 102,220.

4. *Dutch Reformed Church.*—167 ministers; 197 churches; 21,115 communicants; about 30,000 families, and 150,000 souls.

5. *Protestant Episcopal Church.*—18 dioceses; 17 bishops; 648 clergymen: between 700 and 800 parishes.

6. *Calvinistic Baptists.*—4,100 ministers; 5,800 churches, 450,000 communicants.

We have added an amount to the sums reported in 1833, equal to the increase of the preceding year.

7. *Methodist Episcopal Church.*—6 bishops; 22 conferences; 2,232 travelling preachers; 168 superannuated; 219,771 members, of which 78,475 are colored persons; increase of members last year, 66,685.

8. *Evangelical Lutheran Church.*—216 ministers, including 25 licentiates; 800 congregations; 89,487 communicants; annual average number added to the church, between 13 and 14,000.

9. *German Reformed Church.*—In the following estimates are included the Synod of the German Reformed Church, the Reformed Synod of Ohio, and the Independent Free Reformed Synod in Pennsylvania.

180 ministers; 600 churches; 30,000 communicants; 300,000 population.

10. *Associate Presbyterians.*—10 presbyteries; 79 ministers; 169 congregations; 5,129 families; 12,886 communicants.

11. *Free Will Baptists.*—18 yearly meetings; 46 quarterly meetings; 661 churches; 410 elders; 155 licentiates; 30,440 communicants;—2,099 increase last year.

12. *Six Principle Baptists.*—9 ministers; 25 churches; 1,172 communicants.

13. *Free Communion Baptists.*—2 conferences in New York, and 3,000 or 4,000 population.

14. *General Baptists in Kentucky.*—8 churches; 214 members.

15. *Seventh Day Baptists.*—42 ministers; 32 churches; 4,258 communicants.

16. *Church of the United Brethren.*—33 ministers; 24 congregations; 5,745 members, including children.

17. *New Jerusalem Church.*—8 ordaining ministers; 8 priests and teaching ministers; 15 licentiates; 25 societies; 122 places where there are known to be receivers of the doctrines.

18. *Cumberland Presbyterians.*—70 ministers; 110 congregations; 15,000 communicants; 15,000 population.

19. *Associate and other Methodists.*—400 ministers; 50,000 communicants; 200,000 population.

20. *Friends.*—Probably 450 congregations, and 220,000 population.

21. *Universalists.*—300 or 400 ministers; 500 or 600 congregations.

22. *Shakers.*—45 ministers; 15 churches or congregations.

23. *Roman Catholics.*—550,000 population.

24. *Jews.*—15,000 population.

25. *Other Sects.*—Several smaller sects, and persons of no denomination, would probably amount, in population, to 800,000 or 1,000,000.

We have no reason to doubt that the above statement is as correct as the nature of the case permits. Of course, in matters of this kind, the attainment of perfect accuracy is out of the question. Regarding it as an approximation to the truth, it presents an instructive picture of the external state of religion in this community. It will be perceived that a large numerical majority is to found in those sects, who hold Christianity encumbered, as we consider it, with many serious and important errors. The great mass of our population, as far as they are under religious influence, are adherents to a system of theology which can never maintain a lasting hold on enlightened and pious minds. Hence, constant divisions and jealousies among our principal sects. Hence, the prevalence of fanaticism in so many parts of our community. There is a struggle between darkness and light, between old prejudices and new views of truth. Men are not satisfied with the dogmas received by tradition from their fathers, but are hungering and thirsting after something better. They know not whither to go, or where to stop. The great principles of rational Christianity, we believe, are competent to settle all difficulties, and to satisfy every mind.—They alone expound the truth as it is in Jesus.—They alone unite faith and reason, the head and the heart. We are just as firmly convinced that they will ultimately command the conviction of sound minds, as Kepler was, that the laws of astronomy which he discovered, would receive the assent of posterity. The Quarterly Register speaks of 170 Unitarian Societies in the United States. Is that a criterion of the prevalence of what we deem rational and pure views? By no means. If every sect in our country were analysed and the believers in the essential doctrines of Unitarian Christianity, as distinguished from Calvinism and Trinitarianism, were to stand forth, we should find them an exceeding great army. Our principles are at work where our name is unknown. And in the midst of misrepresentation, of prejudice, of abuse, they are going onward, sure of the victory, and blessing all who receive them.

SPIRIT OF TRUTH.

There is a great difference between the spirit of truth and truth and between the spirit of error and error. It is generally the case that he who has the right spirit will also have the right opinions, but it is not always so. Our opinions depend very much upon accident, education, early associations, the influence of those around us, &c, but the relation which the mind assumes to those opinions is peculiar to ourselves. What has been said of greatness may be said of truth, that some achieve it and some have it thrust upon them. Most men are no more to be blamed or applauded for their erroneous or true opinions than they are for their features or complexion. For the former they are indebted to circumstances and for the latter to nature.

But among men reared and trained in the same fashion, subjected to the same influences and with characters cast in similar moulds, we see a great distinction in intellectual temper and spirit. How confidently we anticipate that certain men will do right in given circumstances and that others will do wrong. Some men have a natural inclination to truth, others seem to be repelled from it or to approach it within certain limits only. Some men seem to be in a progressive state of intellectual improvement, becoming gradually less and less prejudiced, narrow-minded and bigotted, beholding a more extended horizon and casting off the slough of old errors—others on the contrary seem to stand still, they have no moving power; their prejudices are rooted like the everlasting hills, they love darkness rather than light and the chains of error are more firmly rivetted by time. In one word, some have the spirit of truth—others have the spirit of error.

The spirit of truth is a spirit of humility. It leads its possessor to keep his mind open to conviction, it forbids him to feel confident that he has gained an elevation which puts him out of the reach of the influences of other minds. It is opposed to self-conceit arrogance and presumptous dogmatism. Like charity, "it vaunteth not itself, is not puffed up." A man who is animated with this spirit never imagines himself to be an infallible guide in spiritual things nor speaks in the dictatorial tone of those whose shallowness is in proportion to their flippancy. He does not delude himself with a notion that he has been blessed with a special revelation, which has been denied to others. He preserves a docile frame of mind. He does not shut his ear against arguments nor refuse to read any book that is not on his side.

The spirit of truth is also a spirit of gentleness and charity. It is not violent or denunciatory. It does not presume to wield the thunders of the Almighty and boldly declare what will and what will not be forgiven. Its temper is mild and tolerant. A man who has this spirit respects what he considers an error in his neighbor and does not judge him for opinions, which he knows are independent of the will. He values intellectual freedom too highly to erect himself into an intellectual inquisitor over others. He clings firmly to what he believes to be true, but does not treat with contempt, or ridicule or uncourteous bitterness those who cannot agree with him. He does not contend that salvation is to be found only within the pale of certain doctrines and that those who reject them will incur the penalties of God's most severe displeasure.

The spirit of truth is not very common among men. There are few who are wholly possessed by it. Indeed it is only to be found in perfection in the greatest and best of men, such as are above the prejudices of their age and sect—who seek the truth for themselves and fervently proclaim it when found—in men who are in advance of their times and are the great pioneers in the march of improvement.

The second lecture in the course on the Evidences of Christianity was delivered last Sunday evening, in the Old South Church, (St Paul's having been found too small to accommodate the great number who wish to attend) by the Rev. Mr Stone. The spacious church was filled to overflowing. Mr Stone's subject was on the necessity of a revelation, its probability, and its reasonableness, and man's utter helplessness and debasement without it. Of course so vast a theme could not be exhausted in the space of a single lecture. Mr Stone's discourse was close and argumentative, yet plain, requiring only attention to be thoroughly comprehended. It presented a striking view of the incalculable benefits which revelation had conferred upon the human mind, by teaching us our immortality, our accountableness, giving us correct notions of God and his attributes, &c. and drew a striking picture of what would have been actually the present condition of the most favored portions of the globe, if these had never had any revelation. He also enforced his position by allusions to the social condition of the ancient world and of many heathen nations of the present day. He was listened to with deep attention by the audience, and an impression was apparently made upon them which will not be readily effaced, since from the nature of the discourse and of the topics discussed in it, no one could have heard it without having numerous trains of

thought start up in his own mind, which he could not immediately follow out.

It is a remark of Montesquieu that a state of profound political calm in a republic is a very bad sign. If the converse of this proposition be true, our country was never in a more enviable condition than now, for it is convulsed with political excitement. The dangers to the moral sense arising from permitting ourselves to be carried away by partizan zeal are obvious, but that there are others threatening the intellect, springing from the same source, seems not to be so generally apprehended. The contests in the political arena, without doubt, tend to make men's minds dexterous, acute, discriminating, and active, but they are unfavorable to the growth of its highest faculties, to the perfection of reason and the calm perception of truth. There must be a principle of repose in a mind which is capable of the greatest efforts.—Politicians believe what they wish to believe.—The party to which they belong seem to settle the question as to what is right or wrong. In reading political history, we are often led to ask, is there any such thing as truth independent of the opinions of men? Is not every proposition like the shield in the fable, which had one side gold and the other silver, and which led to a desperate battle between two knights, who maintained, one that it was all gold, and the other that it was all silver? We smile at the folly of these champions, and ask why they did not look over the rim of the shield; but are there not many in these wiser days who follow their example?

INSTALLATION. On Wednesday January 1. the Rev. A. Dumont Jones was installed over the Congregational Church and Society in Wilton, N. H. Introductory Prayer and reading the scriptures by Mr Abbot of Peterborough; Sermon by Mr Gage of Nashua; Installing Prayer by Mr Leonard of Dublin; Charge by Mr Allen of Bolton; Right hand of fellowship by Mr Gilbert of Harvard; Address to the Society and concluding Prayer by Mr Lincoln of Fitchburg. The Sermon was from 2d Peter 1. 17. "For he received from God the Father, honor and glory." Its object was to vindicate Unitarians from the oft repeated charge of dishonoring Christ. In the prosecution of his task, the speaker appealed to "the law and the testimony" and showed that the sentiments entertained by Unitarians respecting the character of Christ, are identical with those inculcated by himself and his Apostles; and essentially the same as those avowed and defended by the Christian Fathers of the first three centuries. He contended that Unitarians honor Christ, not by elevating him to an equality with him of whom He declared "My Father is *greater* than I," but by assigning him the rank and honor to which God appointed him, and which he claimed for himself; not by overwhelming him with high sounding and adulatory titles, which he never claimed, but by the odedience and homage of their lives.

The Sermon throughout was characterized by sound argument and apt illustration and breathed in every line, the spirit of enlarged christian charity and enlightened piety. The day was uncommonly fine. The services throughout, were sustained with an excellent spirit, and listened to with the most perfect attention, by a large audience.

We congratulate this ancient Society, which through good report and evil report, has maintained for fifty years "the faith once delivered to the Saints" on the success of its efforts to re-establish the gospel ministry. May it still be an example of union and peace. May the blessed spirit of Jesus fall gently and rest upon it. There may the christian virtues be quickened, and ripen for immortality.—*Comm.*

CONGRESSIONAL INTELLIGENCE.

On Monday, Feb. 10, in the Senate, Mr Webster, from the Committee on Finance, reported a bill from the House of Representatives making appropriations for Revolutionary and other Pensioners of the United States. Mr Wilkins presented the proceedings and resolutions of a meeting in Pennsylvania, condemning the measures of the general government, in removing the public deposites. Mr Southard presented similar resolutions from New Jersey, and made a speech of some length on the subject. After spending some time in executive business, the Senate adjourned.

In the House, four memorials were presented from city of New-York, one of which was from "the working-men against paper money, and in favor of the Constitutional currency." Mr Selden presented the memorial of the Mechanics and Artizans of New York, supported by an able speech. It was read and ordered, with the signatures, to be printed, and referred to the committee of Ways and Means.

In the Senate, on Tuesday Mr M'Kean presented the memorial of the citizens of the city and county of Philadelphia, signed by more than ten thousand citizens, deeply complaining of pecuniary distress, &c. Mr M'Kean moved that the memorial, togeth er with the letter he had received from the Committee, be read by the Secretary, and that both be referred to the committee on Finance and printed, which, after some discussion, in which Messrs M'Kean, Clay, and Webster took part, was finally adopted.

Mr Mangum presented the proceedings and resolutions recently adopted by the citizens of the county of Burke, in the Western part of the State of South Carolina, on the subject of pecuniary embarrassments. Some discussion ensued on this memorial, in which Mr Mangum, Mr Brown, Mr Benton, Mr Webster, and Mr Bibb, participated. While the subject was under consideration—

Mr Preston rose and announced, in a very low tone, that during the discussion in the House, a distinguished member of the House, (Mr Bouldin of Virginia) had suddenly fallen in his place, and almost immediately expired; and on his motion the Senate then adjourned.

In the House of Representatives, the committee of Ways and Means reported a bill, proposing to give to the Secretary of War all authority in regard to the payment of pensions. The subject of the pension system coming up for consideration, the previous question was called for, and the question on the adoption of Mr Chilton's resolution, respecting the extension of that system to the persons engaged in Indian Wars, was decided in the affirmative, ayes 119, noes 87. The deposite question coming up as the order of the day, Mr Bouldin of Va. rose to address the House; but after a few observations, swooned, and in a few minutes after, expired. The House immediately adjourned.

On Wednesday, in the Senate, Mr Chambers presented a memorial on the deranged state of the currency from a meeting recently held in Baltimore.

No other business was done in either House, except making the necessary arrangements for the funeral of Judge Bouldin.

On Friday, in the Senate, after the consideration of much miscellaneous business, the North Carolina resolutions again came up for discussion, and a protracted debate occurred, which lasted till four o'clock, when the Senate adjourned.

In the House, also, considerable business of a miscellaneous and unimportant character was transacted. The bill making appropriations for fortifications for 1833, was ordered to be engrossed. A number of bills were read a third time, and the House adjourned.

The Senate did not sit on Saturday.

In the House of Representatives, the Committee on Post offices and Post Roads made a report upon the subject of the failures of the mail between Washington and Boston: which was ordered to lie on the table. A letter from the War department was presented by the Chair transmitting statements of the contracts made in that department for 1824.—The Committee on Indian affairs was ordered to inquire into the expediency of compensating the Moravian brethren, for their expenditures and improvements in the Cherokee country, in Georgia. The House proceeded to consider a resolution, offered by Mr Gilmer, calling on the War department for all the information in its possession, relative to the death of Hardiman Owens in Alabama, and to obstructions thrown in the way of the execution of the process of the Courts of that State. Mr G. addressed the House at length in support of this resolution. Mr Clay moved that it lie on the table; and a discussion arose, which was broken off by the expiration of the hour alloted to resolutions. Several bills were read a third time and passed, and the House adjourned.

Massachusetts Legislature. In the House on Thursday Feb. 13. On motion of Mr Robinson of Marblehead, it was

Ordered, That a committee be appointed to consider what alterations are necessary in the laws relating to religion, in order to render them consonant to the letter and spirit of the Constitution, as now amended;—and the following gentlemen were appointed, viz: Messrs Robinson of Marblehead, Pierce of Stoughton, Boltwood of Amherst, Kimball of Bradford, and Ayres of Granby.

In the Senate on Friday the resolves relating to the Currency were taken up, sundry amendments made thereto, and the resolves and preamble then passed, and sent to to the House for concurence.

In the House a communication was received from the Secretary of the Commonwealth, transmitting an abstract of the returns of the Overseers of the Poor, for 1833, from two hundred and two towns, which was ordered to be printed.

In the House on Saturday the resolve relating to the deposites was reconsidered, and after considerable discussion and several amendments had been offered, it was laid on the table.

In the House a communication was received from the Secretary, transmitting an Abstract of School Returns, in obedience to an order of the 13th inst. Referred to the Committee on Education.

In the Senate on Tuesday the resolve relating to the Deposites was taken up, and after a long discussion, it was, with the proposed amendments, passed by a vote of 28 to 1.

GENERAL INTELLIGENCE.

Legislative Temperance Society. The adjourned meeting of the Legislative Temperance Society was held on Friday evening Feb. 14th, at the Hall of the House of Representatives. It was fully attended, and the proceedings were of a highly interesting character. In the absence of the President of the society, John Davis (Governor of the Commonwealth of Massachusetts,) the chair was occupied by Samuel T. Armstrong, Lieut. Governor, who is first Vice President of the society. After prayer was offered by Rev. Mr Taylor, the following resolution was adopted, on motion of Mr Pierce of Stoughton:

Resolved, That the united efforts of the clergy of all denominations, to check the progress of intemperance, entitle them to the gratitude of the country.

Mr Pierce accompanied the resolution with some pertinent remarks, relating to the noble stand which the clergy of this country had taken in behalf of temperance. He said that although they were divided in their religious opinions, yet on this point they all thought alike, and were all desirous to unite in adopting measures to remove the degrading vice of intemperance from the land; and he hoped that this respectable and influential class of men, would be encouraged to persevere in their praise worthy efforts, until the monster was destroyed. He alluded to the patriotic services of the clergy, during the Revolutionary war, and hoped that the clergy of the present day would prove themselves as courageous and patriotic as their fathers, in facing the worst enemies of their country.

The following resolution was adopted, on motion of Mr Eustis of Boston:

Resolved, That the Constitution of this society be printed, and one copy sent to every member of the Legislature, and every gentleman connected with the civil government, who is not already a member of this society with a request that he will sign, and transmit his name to the society.

On motion of Rev. Mr Pierpont, is was

Resolved, That as our Colleges, Academies and Seminaries of learning exert a powerful influence upon the opinions, usages, and moral habits of the community, we regard their efforts in the cause of temperance as highly auspicious to the best hopes of the Republic.

Mr Pierpont advocated the adoption of this resolution in some powerful and energetic remarks, and we regret that we cannot lay them before our readers, as they fell from his lips, for they would convince any unprejudiced individual of the importance of inculcating on the minds of youth, an abhorrence of the odious vice of intemperance. He thought our literary institutions should be encouraged to unite in adopting the system of total abstinence, not only from all ardent spirits, but from all intoxicating liquors. The literary institutions send forth the members of the learned professions, Law, Physic and Divinity, and it was highly proper that the members of these professions, who exercise a commanding influence in society, should be able, from habit and from principle, to set a proper example to their fellow men. He observed that those who were now in our literary institutions, might, in a few years, be called upon to sit in our Legislative halls, and devise means to check the progress of Intemperance, which now disgraces the land.—The question will soon arise, whether it will not be expedient to suppress the traffic in this poison, not only in private houses and bar rooms, but in public houses, where the evil was of much greater magnitude. Mr P. adverted to the panic which pervaded all parts of this country, when it was ascertained that the fearful pestilence, the Cholera, after traversing Asia and Europe, had crossed the Atlantic, and visited these shores. Legislatures had no objection to pass acts which might operate to check the course of the destroyer. And the city of Boston, which annually grants six hundred licenses to sell Rum, raised, by a tax on the community, $25,000, to protect the citizens from the ravages of the Pestilence—to prevent a fatal disease from being diffused through the mass of the community. The effect of the Pestilence was, to produce a sudden and violent death. The victim died—his spirit was not affected by the disease; but left the cold and rotten clay, and went to his Father's house, to the mansion prepared for him. But what, asked Mr P. is the fate of the victim of intemperance? His health is wasted—his frame polluted—his mind and character destroyed. He lingers perhaps for years under the demon's grasp—slowly, step by step, does he drag his wretched victim away. If we have power to control the one by legislative authority, shall we do nothing to check the career of the other?

The following resolution was adopted on motion of the Rev Mr Blagden:

Resolved, That the fearless testimony of Physicians, that the use of ardent spirit is wholly unnecessary to the perfection of man's physical constitution, is highly honorable to them as members of a liberal profession.

Mr Blagden made some eloquent remarks in support of this resolution. He thought the Physicians were deserving of much credit, for coming forward at a time when public opinion had not yet shown itself, and thus giving an early impulse to the cause of temperance. They came forward voluntarily, and testified to the pernicious effects which alcohol exercises on the physical frame of man. They were aware that such testimony on their part, must prove an injury to themselves in a pecuniary point of view. They knew that intemperance increased a fever, and added to the inflamation of a wound—but they were not deterred by pecuniary motives—they knew it was a destroyer, and they said so. By taking this stand, they had not only been the means of improving the physical constitution of man, and preventing diseases, but they had also thus added to his happiness and his usefulness, by improving his mind, and his morals.

On motion of Mr Mosely, of Newburyport, it was

Resolved, That while we lament the idolatry of others, we should have a care that we are not ourselves given to idols.

Mr Mosely observed that intemperance had lately become a highly interesting subject. A great reform had taken place in relation to drinking spirituous liquors. A few years since, if a friend called in the forenoon, it was customary to set before him a decanter of spirit, and we must drink with him ourselves also. Now, such an invitation would be considered an insult. But a few years since, the man who employed a laborer and refused to give him grog, would be pronounced illiberal and mean; now, such a thing is not expected. Our Farmers and our Mechanics manage to get along with their work without the assistance of ardent spirit. He cited several passages from Scripture to prove that *wine* was the cause of much vice, immorality and poverty among mankind, three thousand years ago. Among the Hindoos, said Mr Mosely, it is usual at a certain season of the year, to bring forth their great idol Juggernaut, which is placed on a stupendous car, and dragged through the streets. The deluded heathens fall down and worship the Idol, as it is dragged along, and many throw themselves beneath the massy wheels, and are crushed to death! We call this fanaticism—and it is fanaticism. But have we not been accustomed to worship an idol vastly more expensive than Juggernaut, both as it regards treasure and lives? The Idol of Intemperance, with the people of the United States costs many millions of dollars every year, and multitudes are annually offered up at its altar.

The following Resolution was adopted on motion of Mr Russel of Kingston,

Resolved, That the legislature may help public sentiment in removing evils from the community, but public sentiment must go hand in hand, with legislation, or all laws will be ineffectual and inoperative.

Mr Cushing, Clerk of the House of Representatives offered the following resolution, which after some brief, but pertinent remarks from that gentleman was adopted;

Resolved, That the efforts of the members of the bar in the cause of Temperance are no less deserving of commendation than those of the Clergy, and of the members of the medical profession.

On motion of Rev. Mr Taylor, it was

Resolved, That we find no sufficient guarantee for the universal suppression of Intemperance, but in the entire disuse of ardent spirits as a drink.

Mr Taylor spoke at some length, in his usual strong and nervous style, against the pernicious vice of Intemperance. He felt gratified that so many men possessing influence, and weight of character, had borne testimony in the cause of temperance. Mr Taylor gave a feeling description of the baneful effects which the numerous grog shops in this city, have on the character and conduct of sailors, and wished some method could be devised to reduce their number.

The following Resolution was submitted by Mr Leonard of Norfolk and adopted—

Resolved, that we commend the "Temperance Journal" published in the City of Boston to the patronage of the friends of Temperance.—*Mer. Jour.*

Turn-out at Lowell.—The Lowell Journal of Monday evening gives a detail of the late riotous proceedings at Lowell, which are similar in substance to the account lately published in the Transcript, and copied into this paper. The Journal gives the result of these ill-advised proceeding as follows.—

"A few of the ringleaders are refused entrance into the mills, and most of the disaffected, having learned the truth, and becoming sensible of the wicked misrepresentations of which they had nearly been the victims, are returning to their work, ready to take a diminished price, and to continue to labor at wages which will give them from one and a half, or two and a half dollars per week, more than their board. This to be sure, is not so much as they have had in past times, nor so much as we hope they will soon have again, but it is more than they can get in any other occupation in New England."

The Journal adds that the "rumors of the turn out have excited the enterprising maidens of the surrounding country, to come and share in the loaves and fishes of this place, even if the baskets full should be of smaller size, and by tomorrow all the Mills will be again in operation with a full complement of hands.—"*Mer. Jour.*

Death of Judge Bouldin. A most tragic scene occurred in the House of Representatives. The successor of the late John Randolph of Roanoke, Judge Bouldin, rose, and began his speech, by apologizing for having declined hitherto to ask the usual tribute to the great orator, who died a member of the House, and who, while living, had made it illustrious by his eloquence—when, in the act of offering his reasons, the Judge fell dead in the arms of one of the members near him. The sensation produced was extreme, and excited to the highest, by the appearance of Mrs Bouldin in the hall, who had witnessed from the gallery, the fall of her husband.

When she approached him, and found that all attempts to restore life were in vain, the bereaved and almost distracted lady pierced the hall with her shrieks. She was borne from the hall—and her husband's remains were carried to the Speaker's room to await the order of the House in relation to his funeral.—*Globe Feb.* 12.

Washington, Feb. 12th, 1834. The House met to day only to take order with respect to the funeral of their deceased member. The usual resolutions were moved by Mr Archer, who accompanied the motion with a very few appropriate and impressive remarks. He abstained in deference to the feelings of the House, from any eulogy, though the theme, he said, was fruitful of panegyric. But he had risen by the force of merit alone, from the lowest to the highest station in life. When nearly at the age of majority he still followed the plough, and had no friends to promote his advancement. But, from the humblest origin, he had risen in his own State, to the highest political, legal, and professional distinction.

Both Houses adjourned as soon as the death of Judge Bouldin was announced, and the usual resolutions passed. Speaker Stevenson was so much overcome with emotion that he was scarcely able to put the question on the resolutions in the usual form. The funeral will take place to morrow.

It is now well ascertained, that Judge Bouldin's death was caused by the rupture of the *aorta* of the heart. He was a man of intense feeling and constitutional irritability, and there can be no doubt that his feelings, giving unusual impetus to his blood, brought on him the appalling and memorable calamity.

There have been many instances in Courts and Pulpits of sudden death, but this case stands alone in the annals of deliberate assemblies. Lord Chatham's case comes nearer to it than any which I now recollect;—he was struck speechless while speaking in the House of Lord's, and was borne to the bed from which he was never to rise. In this city there have been some sudden deaths among members of Congress, but none which occurred while the member was actually speaking. Senator Malhone from Rhode Island, some years ago, fell dead in returning from the Capitol, in consequence of an affection of the heart.

Funeral of Judge Bouldin.—Washington, Feb. 13. The funeral of a member of Congress, with all the solemnity of a public pageant, is a most impressive ceremony; but there was something peculiar in that which took place this morning. The circumstances attending the death of Mr Bouldin, had imbued the universal mind with a gloomy feeling; and when the hour of meeting this morning arrived, every incident contributed to deepen its tone. The scarfs of white silk for the committee of arrangements, and the officers of the Houses, including the Vice-President and the Speaker, and of black silk for those who announced the melancholy catastrophe, and for the nearest connections of the deceased, the voluminous folds of crape which were laid in the chairs at the entrance of the chambers, to be tied round the left arm of the members, the programme of the procession laid on every table, the flags half-mast, flapping heavily against the poles which supported them, and the countenances of members, in which deep thought and sadness were combined—all seemed to admonish us, that Congress had not met to talk and legislate concerning the living, but to accompany the honored and the lamented dead from the halls were intellect grows immortal, to the chambers where matter exhibits its mortality. At half past ten, the hour appointed for the meeting of the two Houses, a dull rap called the members to order, and the chaplains put up their brief and solemn prayers, which spoke of the frailty of life, the certainty of death, and the cheering hope of an immortality beyond the grave. The prayer ended, the presiding officers did not, as is the daily habit, ascend the chair, and attempt to regulate their respective Houses. All were lounging about, reckless of the busy cares which generally engross the members, receiving from the messengers the insignia of mourning and waiting for the corpse. About eleven, the committee of arrangements began to move from the boarding-house of Mrs Ballard, and the procession came slowly up the long avenue to the capitol, where the coffin was unhearsed, and carried into the centre of the hall, where the Senate had previously repaired and taken their seats.

There were two ladies who were supported immediately behind the coffin, one of whom was greatly agitated, and continued to be so to the close of the service. The Judges of the Supreme Court entered the Hall, and took their seats in the chairs provided for them, on the left of the Speaker and Vice-President. On the right were seated the President of the United States, and the Heads of Departments. The episcopal service for the dead was then recited by the Rev. Mr Hatch, the chaplain of the Senate, after which, the Rev. Mr Stockton, the House chaplain, delivered a brief and very touching discourse from the text, "Where is he that liveth and shall not see death?" A prayer succeeded, and the gloomy pageant then resumed its way to the burial ground, where lies the dust of those who when living, moved in the sphere of legislation, and died while engaged in the performance of those duties. No other business was transacted. The minds of the members were unfitted for the common employments of their vocation. I have never seen a body of men on whom a stronger impression was made by any single occurrence than by this. It was an imposing spectacle, to see all the three branches of the government—executive, legislative and judicial—assembled at one time, under one roof, not for the purpose of disputation about the concerns of life and its incumbents, but to pay homage to *one* deceased member, and to humble themselves before Him, in whose hands empires are as dust, and those who regulate them as nothing and less than nothing. The arbiters of the fates of thirteen millions of people were there, and the mere flaw in a rafter might have changed the whole destiny of this hemisphere. [Correspondence of the U. S. Gazette.]

Moral Movements.—The streets last evening in the vicinity of the Old South, Dr Channing's and Essex street meeting houses, exhibited a novel and amusing spectacle. A half or three quarters of an hour before the time of commencing the lectures at these several places, the houses were filled to overflowing, and enough persons arrived with the expectation of getting seats, but were disappointed, to have filled as many more equally large houses. It was not without some difficulty, that one could pass on the side walk from the Old South to Dr Channing's

The interest manifested during the past winter in numerous lectures on literary, moral and religious subjects, which have been delivered, cannot but be gratifying to every friend of intelligence and good morals. It augurs well for Boston, and there can be no doubt, that if the interest is sustained, a new tone will be given to the sentiments and feelings of the people. At Mr Frost's lecture at the Essex street church, *four hundred and seventy five* names, we understand, were added to the pledge of total abstinence from ardent spirit. No one hears Mr F. once, who does not wish to hear him again. His lectures, from the commencement of his labors in this city, have been crowded, and they would be still, we have no doubt, were he to remain three months longer in the city. He is striking at the very root of all our vices and immoralities.—*Mer. Jour. of Monday.* T.

MARRIAGES.

In this city, by the Rev. Mr Croswell, Mr Lemuel Williams, of New Bedford, to Miss Eloisa Moulton. By Rev. Mr Stow, Mr Joseph B. Loring, of Danvers, to Miss Vicy M. Jones.

On Thursday evening, 13th, by Rev. Mr Taylor, Mr George Riley to Miss Catherine Heard.

In West Cambridge, Mr George B. Richardson to Miss Mary Ann Wilson.

In Hingham on Monday evening last by the Rev. Mr Cressy, Mr Reuben Griffin of Boston to Miss Sally C. Hersey, of H.

In Salem, Mr Wm. D. Thorndike to Miss Ann Stoddard.

In Salem, Mr Abraham R. Frothingham, of this city, to Miss Maria, daughter of Holden J. Breed, Esq.

In Danvers, Mr Peter M. Testo to Miss Mary Dodge.

In Southboro', at Church on Sunday last, by the Rev. Mr Sweet, Mr Abner Parker to Miss Louisa B. Newton.

At Northampton, Feb. 5, Lewis Williams Esq. of Brimfield, to Miss Susan Dwight, daughter of the late Josiah Dwight Esq.

In Northfield, John Appleton, Esq. of Bangor, to Miss Sarah N. daughter of Hon. S. C. Allen.

In Waterville Me. Mr Peter Smith to Miss Mary B. Eaton.

In Washington City, Major Henry Stanton, of the Quartermaster's Department, U. S. A. to Miss Alexandrine, daughter of Major Gen. Alex. Macomb.

At Rio Janerio, Lieut. Edward B. Boutwell, of the U. S. Navy, to Miss Dorothea Ann, daughter of John M. Baker, Esq. U. S. Consul at Rio Janeiro.

DEATHS.

In this city, James Barry Esq. aged 65 years. Mr Calvin Colburn, 61. Mrs Sarah, wife of Mr Ephraim Dutton, aged 36. Mrs Sarah, wife of Mr Aaron Blood, 33.

In Charlestown, Mr James Seaton, 40.

In Newton, Mrs Eliza M. wife of Mr Joseph Tufts, 31.

At Grafton, Mrs Sarah Brigham, aged 90.

At Sutton, Hon. Jonas Sibley, aged 72. Mr Sibley was born in Sutton, the 7th of March 1762. His ancestors were among the early settlers of that ancient and respectable town.

In Scituate, Mrs Lydia, wife of Capt. Job P. Otis, aged 26.

In Augusta Me. Jan 24 Mrs Abigail H. Putnam wife of Rev. Allen Putnam.

In Laurens District, South Carolina, Gen. Starling Tucker, many years a member of Congress from that State.

At Hawkesbury, U. C. Mr Dudley Griffin, aged 80. He fought at the battle of Bunker's Hill, and was the last man who left the intrenchments. He removed from Jaffrey, N. H. in 1824.

In Danvers, Mr Amos Trask, aged 53.

In Hubbardston, Mr Abiel Murdock, aged 90.

In Leominster, Mr Henry Otis, aged 37; Capt. Ephraim Wilder, aged 44.

In Ashburnham, Capt. Caleb Wilder, aged 61.

In Barnstable, widow Sarah Thacher, aged 73.

In Pepperell, widow Lydia Lawrence, aged 86.

In Chelmsford, Mrs Mary F. Abbott, wife of Caleb Abbott, Esq. aged 31.

In Hampden, Mrs Belinda, wife of Enoch Brown, Esq. and daughter of the late Judge Paddleford, of Taunton, Mass. aged 52.

In Washington City, on Saturday last, Dr Richard Emmons, a native of this city, aged 44.

In Covington, Lou. Dec. 25, Mr John Roberts, formerly of this city.

In Abington, Dea. Jacob Pool, aged 94.

In Leominster, Capt. Ephraim Wilder aged 44.

At Bethlehem, Pa. on the 8th inst. in the 54th year of his age, the Rev. Louis David De Schweinitz, a Minister of the United Brethren.

In Cambridge, on Thursday morning, Stephen Higginson, Esq. aged 64.

COPLAND'S DICTIONARY OF PRACTICAL MEDICINE.

UPON the same plan with Cooper's Surgical. Part 1 is now published. The whole work will be completed in five parts, each one to contain equal to 1000 pages of common sized medical books. Price only $5, payable on delivering the first part. Postage, 19 cents under 100 miles, and 32 cents for the greatest distance.

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"The work will be truly acceptable to the profession." *W. Channing.*

"I concur in the opinion of the Medical Faculty of Boston; it is a valuable compend of medical science."—*Geo. M'Clellan*, Philadelphia.

"I have examined this work sufficiently to satisfy myself of the great industry, learning and good sense of the author, and in my opinion we have no book of the kind so valuable to the profession as this will be."—*Cyrus Perkins*, New York.

"The work cannot fail to be highly acceptable. The articles are drawn up with clearness, and they bring into view the current knowledge of the day."—*Thomas T. Hewson*, Philadelphia.

"My opinion accords entirely with my friend Thos. T. Hewson."—*Jos Parrish*, Phil.

"I am familiarly acquainted with the high character and writings of Dr Copland, and believe this work will prove a valuable addition to the library of the American physician."—*David Hosack*, Hyde Park, N. Y.

"Dr Copland's work bears internal evidence of having been the object of years of labor. The work is a miracle of industry."—*London Medical Gazette.*

"The labor is immense, and will stamp the author as a man of great research. It offers a most remarkable example of the 'march of intellect.' There is more information in this part, which cost but one dollar, than in any five octavo volumes of the year 1800, at an expense of twelve dollars."—*Johnson's Medico-Chirurgical Review*

"Dr Copland has executed a task which very few would have had the courage to contemplate, and still fewer of executing in so masterly a manner."—*London Med. and Phys. Journal.*

"A careful perusal of this volume enables us to bestow upon it our full and unequivocal approbation."—*London Lancet*

"This is the most learned, comprehensive and valuable Medical Dictionary in our language."—*London Med. & Surg Journal.*

"It is at once consistent, practical and clear, and bespeaks in every page the accomplished scholar and judicious physician."—*Liverpool Med Gazette.*

"The articles we have read are every way worthy the reputation of Dr Copland."—*Boston Medical and Surg. Journal.*

"Dr Copland has here a series of essays, which may justly be said to be unrivalled."—*Edinburgh Medical and Surgical Journal.*

"His descriptions of the different diseases, and their modes of treatment, are written with so much ability that some of them are said to constitute the best treatise in existence."—*Boston Daily Advertiser.*

"We have rarely seen a more beautiful specimen of American typography. The articles are instructive and full of sound learning."—*Boston Transcript.*

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KEEPER'S TRAVELS in Search of his Master. Price 37 cents.

'Ah me! one moment from thy sight,
That thus my truant eye should stray!' [Langhorne.]

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'The engravings happily illustrate the various phenomena of nature exhibited in the lessons.' [Evening Gazette.]

Just published by LILLY, WAIT & CO. feb. 1

LIBERAL PREACHER FOR DECEMBER.

JUST published, at 134 Washington St. The Liberal Preacher for December 1833. containing a Sermon by Rev. James Flint, D. D. of Salem, "Peace at Home." Also a Sermon by Rev. Simeon Doggett of Raynham. "Love, the fulfilling of the Law."

THE UNITARIAN FOR FEBRUARY.

THIS day published by JAMES MONROE & CO. Cambridge.

CONTENTS.

Christianity and Reform.—Pauperism.—Letters to Trinitarians, No. 2, *The Unity.*—Letters from the South, No. 1.—The Son of Man.—Letters to Unbelievers, No. 1. *Nature and Causes of Infidelity.*

NOTICES OF BOOKS.

A Dissertation on Native Depravity, by Gardiner Spring, D. D.—A Discourse on Education, delivered before the Legislature of the State of Indiana, by Andrew Wylie, D. D.—Farewell Sermon, by Rev. Wells Bushnell (late Pastor of the Presbyterian Church in Meadville, Penn.)—An Essay on Demoniacs, by Plain Truth.

CORRESPONDENCE AND INTELLIGENCE.

Extract from a Letter to one of the Editors.—The Unitarian Church in Meadville, Penn.—Unitarianism in Detroit.—Installation.

Cambridge, February 1, 1834.

EVIDENCES OF CHRISTIANITY.

THIS day published by L. C. Bowles 141 Washington Street, Watson's Apology for Christianity; Watsons Apology for the Bible; Jenyns's view of the internal evidence of the Christian Religion; Leslie's, short and easy method with Deists; Paleys view of the evidences of Christianity, with a Preliminary Discourse, by Arch. Alexander, D. D. Feb. 8

TRACT OF THE A. U. A. FOR DECEMBER.

JUST published by CHARLES BOWEN 141 Washington Street, No. 78 of the Tracts of the American Unitarian Association, entitled "Explanation of Isaiah ix. 6, and John i. By George R. Noyes." Feb 1

BOOK NOTICE.

J. DOWE has taken the store No. 130 recently occupied by Brown & Pierce, as an *Education Book Store* and will continue the business of publishing and selling.

J. D. will furnish Juvenile, School, and Miscellaneous Books on the most reasonable terms. Also, all kinds of Stationary—together with Philosophical, Astronomical, Chemical and School apparatus, of every description, at the lowest prices. feb. 15.

TRACT FOR JANUARY.

JUST published by Charles Bowen, 141 Washington Street. The Tract of the American Unitarian Association for January, entitled "Presumptive Arguments in favor of Unitarianism." By M. L. Hurlbut. Feb 8.

AVERY'S VINDICATION. A vindication of the Result of the Trial of Rev. Ephraim K. Avery; to which is prefixed his *Statement of Facts* relative to the circumstances by which he became involved in the prosecution. With a Map. Price 25 cents.

This day published by

f 25 RUSSELL, ODIORNE & CO.

POETRY.

JAMES SHIRLEY.

Oliver Cromwell is said, on the recital of the following, to have been seized with great terror and agitation of mind.

The glories of our mortal state
Are shadows, not substantial things;
There is no armor against fate;
Death lays his icy hand on kings:
Sceptre and crown
Must tumble down,
And in the dust be equal made
With the poor crooked scythe and spade.

Some men with swords may reap the field,
And plant fresh laurels where they kill:
But their strong nerves at last must yield;
They tame but one another still:
Early or late,
They stoop to fate,
And must give up their murmuring breath,
When they, pale captives, creep to death.

The garlands wither on your brow;
Then boast no more your mighty deeds;
Upon death's purple altar now,
See, where the victor-victim bleeds:
Your heads must come
To the cold tomb.—
Only the actions of the just
Smell sweet, and blossom in their dust.

MISCELLANEOUS.

[From an article in Johnstone's Edinburgh Magazine.]

A PHYSICIAN'S HINTS TO MOTHERS.

[A work in which there is a great deal of excellent reading at a very cheap rate. The first part of the article from which we make the following extract, is on personal cleanliness, and is well worthy of the perusal of all who wish to preserve health, comfort, and cheerfulness, and make themselves agreeable to others.]

DIET.

It is a common remark among people, that such a thing is bad for the complexion, and such a thing is bad for the teeth; but as far as I have observed, these opinions are very vague, and rarely founded on facts. That different kinds of food and drink exercise a powerful influence in these respects, there cannot be the least doubt. On this point most medical men of eminence agree, and I shall endeavor to lay before you a few of the results of their observations.

In the first place, a healthy digestion is absolutely neccssary to a good complexion; for, whenever it is at all faulty, the skin immediately shows it, though the individual may not feel materially indisposed.

Too rich or too stimulating food invariably impairs the digestion, and consequently injures the appearance of the skin. Now, the quality of the food required by every individual is indicated by his habits and employment. If accustomed to constant exercise of the body, it should be nutritious. If sedentary and inactive, it should be much less so. But young persons invariably do best on the simplest and but moderately nutritious fare. For instance, too large a proportion of animal food and fatty substances are pernicious to the complexion; on the contrary, a diet principally vegetable, with the luxuries of the dairy, is most advantageous.

It has been observed by all travellers, that no where are finer complexions to be found than in those parts of England, Ireland, Scotland, and Germany, where the living is almost exclusively vegetable. Some, I know, have attributed this entirely to climate; but an abundance of facts can be produced, which prove that diet has also considerable influence.

A diet too rich or too stimulating commonly renders the skin coarse, and subject to pimples, and gives it a thick, rough, and greasy appearance. Sometimes however, it renders it pale, sallow, and harsh. The cheek may be red, but it is not the carnation tint of health—it more resembles the flush of the dram-drinker, and arises from a similar cause, viz. too much stimulus. The breath is apt to be offensive, and the teeth bad. Those who eat immoderately of animal food have almost invariably a disagreeable breath, and even the perspiration from every part of the body, has a heavy, unpleasant odor; while those who subsist on vegetable food have seldom, if ever, a constantly bad breath, or offensive perspirations.

It has been ascertained that the teeth are uniformly best in those countries where the least animal food is eaten. In those parts of Ireland, Scotland, England and Germany, where the common classes subsist almost entirely on bread, potatoes, and other articles from the vegetable kingdom, with milk and its products, they have fine white teeth; and in other districts, where any considerable quantity of animal food is used, the teeth are perceptibly less sound and beautiful.

I am fully convinced that the teeth are far more influenced by diet than by climate. But to form an opinion from solitary examples is the height of folly, or to suppose that this or that mode of living is best because certain individuals who adopted it are healthy, is equally irrational. Just conclusions can only be drawn from a great mass of facts. Persons may be found who have good teeth and yet who eat little else but animal food; and others may be found who have bad teeth, though they subsist entirely on vegetables. This proves nothing. But when you find the inhabitants of a section of a country, who eat no meat, possessing good teeth, and those of another who eat it, less favored in this respect, there is, to say the least, a strong presumption that diet has something to do with the difference.

It is supposed by many that sugar is injurious to the teeth, but I believe we have no satisfactory evidence of its being so. This notion has probably originated in the effect of sugar on carious teeth, viz. to produce pain; but upon this principle, cold water must be bad also. It is not a little remarkable, that nearly all warm blooded animals appear to be fond of saccharine matter, and thrive well on food containing a proportion of it.

The blacks, on the sugar plantations are observed to grow rapidly fleshy, when the season for grinding the cane arrives, and those who have been sickly often recover at the same time. That an immoderate use of sugar, and food containing it, is unwholesome for delicate children, there cannot be a doubt, for it tends to derange the digestive organs: but used in moderation, I believe it to be perfectly innocent. It is possible that loaf sugar and candies may sometimes injure the teeth by their hardness, but in no other way, unless taken in such large quantities as to derange the digestion.

All stimulating drinks, as wine, beer, and cider,—for I trust few girls among us ever taste anything stronger than these—are hurtful to the complexion, in a greater or less degree: but as the use of these articles is comparatively trifling among the better class of our females, I leave them to speak of those the effects of which are more to be dreaded.

I refer to tea and coffee—articles sanctioned by established custom, and generally supposed to be harmless. That they tend to impair the digestive powers in persons of inactive lives, is admitted by most physicians, and I have already stated that nothing ruins the complexion more surely than bad digestion. But can you tell me what benefit these two articles are to young persons? or why they use them? I anticipate your answer, for no other can be given. They are of no benefit whatever, and are only used because it is customary to drink them twice a day, on the supposition that they are not hurtful. But why indulge your children in habits you admit to be useless, and which very eminent men declare to be more or less injurious? Are you not the guardian of their health? Have you not their future happiness in your own hands, inasmuch as their constitutions depend in a great measure upon the manner in which you bring them up? And are you not accountable to them, to their offspring, and to your Maker, for the manner in which you discharge your duty to them? It is not enough that you guard them from apparent danger—you must teach them to avoid those practices that are even suspected of being dangerous.

Now, inasmnch as tea and coffee, are admitted on all hands to be useless for children, and are strongly suspected, yes, even declared by many of those most competent to judge, to be hurtful to them, what excuse can you have for allowing yours to drink them? Perhaps you will ask me—What shall I substitute in their place? I answer a cup of milk, or a glass of water. These, nature herself teaches, and experience confirms the same, are not useless, but wholesome.

Finally, what can you say to allowing your children to indulge not only in tea and coffee, but in the thousand high-seasoned and rich dishes which constantly appear on your tables—the puddings, pies, and cakes, and the sauces, sweetmoats, and confectionary of which they are so fond?

How often have you said, when you were conscious you were doing wrong, "Oh, let them have a little of this or that," which your good sense teaches you is unwholesome, "I am sure it cannot hurt them," and "they are so fond of it?"

I must confess I have no patience with such childish management, and let me tell you what you may calculate upon if you persist in this course. First, repeated fits of illness in your family, and long doctors's bills. Second, feeble constitutions, and a premature grave for some of them. Make up your mind to spend anxious days and sleepless nights, and months, and perhaps years, in mourning the untimely death of a darling child. Will you then think me harsh and unfeeling if I tell you that you have brought all this suffering upon yourself, and upon the principle of retributive justice, you richly merit it? Believe me we are oftener the immediate cause of the calamities which come upon us than we at all suspect.

IMPORTANCE OF FRESH AIR.

Too much cannot be said in favor of fresh air, as a means of preserving beauty. In fact, it is as indispensably necessary as proper food is to the maintenance of health. But by fresh air I do not mean that of the country only. I use the expression in contra distinction to the confined air of close appartments, and of certain situations.

It is very customary with many to abuse the air of the city, and to lay to its charge a large share of our diseases. Some think it unhealthy only during the summer months, and others consider it but little better than a slow poison all the year round. These people forget that the habits of the city are widely different from those of the country, that the living is more sumptuous, the exercise less, and every species of dissipation increased a thousand fold—and these are not trifling differences; their operation is far more general than would be at first suspected, and is much oftener the cause of disease than the city air.

That the atmosphere of a large and populous city is altogether less salubrious during several months than that of the country, there can be no doubt whatever; but in the winter, and a considerable part of the autumn and spring, I believe that in airy situations it is nearly if not equally so.

One of the most apparent effects of fresh air is the ruddy tint which it gives to the complexion. To seclude a person from it invariably causes paleness.

Frequent changes from the atmosphere of one place to that of another have a marked influence upon the color of the face. It has long been observed, that no class of men have a more fresh, healthy appearance than stage coachmen, who are constantly passing from one part of the country to another; and no doubt this depends in a great degree upon the frequent changes of air.

Fresh air has a powerful operation on the skin, increasing the circulation of the blood, in its minute vessels, and giving it that vermillion hue so necessary to beauty, and so indicative of good health.

There is evidently a difference in the air in this respect at different periods within the twenty-four hours. Early in the morning, it possesses a degree of purity and freshness which is very perceptible. A morning's walk, for this reason, gives a brighter color to the cheek than at any other time through the day; hence the propriety of those who wish to look blooming being out early, and borrowing their rouge from Dame Nature herself. Certain it is, if this opportunity be lost by indulgence in bed, the looks will very soon show it.

HINTS TO PEOPLE WITH EYES.

On first awakening in the morning, do not expose yourself to a sudden glare of light.

Do not rub your eyes with your fingers or any thing else—it excites inflammation. If the lids adhere, gently pass your finger over them with saliva.

When obliged to guard the eye from the glare of light, let the shade be of simple green silk, so suspended as not to press upon the eye.

Bathe the eyes morning and evening with pure cold spring water. Pump water is not good. A fine linen handkerchief should be used to wipe them dry. Never wash them when you are perspiring, or very warm.

Eye cups or glasses are worse than nothing.

Persons engaged on white articles or minute work, should choose rooms in which there is a long perspective, on which their eyes may rest for occasional relief.

All brilliant linings for hats should be avoided, as the rays reflecting trom them are more dangerous than the direct rays of the sun.

Veils are injurious, causing "a confused undulating motion, pernicious to the sight."

Fans, highly ornamented with gold, silver or ivory are objectionable. Tight lacing is injurious.

A night lamp should be kept burning in the bed-room to prevent a loss of light to the eyes for a single moment, when we suddenly open them or remain awake. A ground glass shade should be placed over the lamp.

Those who work by candle light cannot have too much of it, and it should fall on the book or object at which the eye is directed, obliquely.

No one should read or write in dark places, or by moonlight.

Children should never be carried suddenly from a light room to a dark one.

Writing is less injurious than reading at night.

If any thing gets into the eye, avoid rubbing it, but raise the upper eyelid and lean the head forward. Keep still in this position a few moments and a flow of tears starts forth, carrying the cause of the pain with it to the corner of the eye, whence by a piece of linen folded to a point, it is easily removed.

If this will not succeed, another will. Keep the lid elevated, turn the eye ball towards the nose, and then insert a camel's hair pencil dipped in cream between the eyelid and corner of the eye, beginning at the exterior and ending at the interior corner of the eye. The person subminting to this operation, must sit down near the light.

Should the substance be iron or glass and adhere to the eye, an occulist must be called in. If it is quicklime, vitrol or snuff, the hair pencil must be dipped in fresh butter. The eye must not be bathed in cold water.

Those persons whose sight is not aided by the use of concave or convex glasses, may try conical tubes, whose bases are of the diameter of a spectacle rim. Let the insides be blackened, and they will find that they can read and see tolerable well by their aid.

Squinting may be cured. Place the person before you who squints. Direct him to close the undistorted eye, and look at you with the other. When you perceive the axis of the eye fixed directly on you, tell him to keep it so, and then open the other eye. The distorted eye will turn away from you towards the nose, and the sound one will fix its gaze on you.—This simple experiment however, repeated with patience and perseverance, will at length enable the person squinttng, little by little to comply with your directions, and in a short time he will be able to direct the axis of both eyes at pleasure, and his cure is effected.—If it is only a cast in the eyes, the good eye should be covered for a fortnight.

Those of my readers who will remember these directions will find it for their advantage in doing so.

A NOBLE DEED IN LOUISIANA.

In the African Repository for January, we find the following memorial, addressed to the Legislature of Louisiana, by Mr John M'Donough, one of the most wealthy and influential citizens of that State. A correspondent of the Repository states, that the slaves which Mr M'Donough intends sending to Liberia and of which the fifty children spoken of in the memorial are the offspring, are "the most valuable for their number in the state, being all mechanics, and creoles of the country, and would bring in New Orleans, if sold, $150,000."

To the Honorable the Senate and House of Representatives of the State of Louisiana, in General Assembly convened—

The memorial of John M'Donough, a citizen of the State, respectfully represents—That being the owner of some forty or fifty black children, male and female, of various ages, [the offspring of old and faithful servants] the greater part of whom have been born under his roof, and whom he intends sending with their parents in the course of a few years to Liberia, on the coast of Africa, as a reward for the meritorious conduct and faithful services of their fathers and mothers. But whereas, the said children are now uneducated, and in a state of ignorance, (the laws of the State prohibit owners of slaves from educating them) your memorialist is therefore desirous, previous to his sending them to Africa, to have them instructed in the rudiments of an English Education, that when in the land of their fathers, they may be enabled to instruct their posterity in the knowledge of civilization and the arts of life, to make known to the heathen the gospel of Christ, and to say, for these the greatest of earthly blessings, "we are indebted to the white man." He therefore prays, that an act may be passed by your honorable body, permitting him to educate such of his slaves as he may think proper, on his giving bonds and security to the satisfaction of the Governor of the State, to send all such as he may so educate out of the State, within the period of three years from this date. Your memoralist trusts that your honorable body will see nothing objectionable in the passage of this law, but on the contrary, a strong and powerful inducement thereto, as it would no doubt be the means of showing to the slaves of the State in general, wherever it would become known to them, what they may expect from true and faithful services to their masters, and the reward that meritorious conduct always ensures. A law, therefore in his favor, as above prayed for, could not in the opinion of your memoralist, fail to produce a most excellent and salutary effect. And your memoralist will ever pray.

New Orleans, Dec. 9th, 1833.

PRESERVING OLD FRUIT TREES. A writer in the Hingham Gazette recommends the preserving of old fruit trees, by pruning and erecting round them a mound of earth five or six feet in thickness. In illustration, he gives an interesting account of an old apple tree now standing on his farm in Hingham. The fruit of this tree is of the variety called "Seeknofurther," is ripe about the middle of September, and is large, fair and delicious. One hundred years ago, this tree was called "old" and was probably planted by one of the Pilgrim fathers. Eighteen years ago its present owner resolved to cut it down. The trunk was hollow, so that two men might have concealed themselves in it. Its limbs were covered with moss, its branches had been broken and shattered, and few and feeble were its signs of life. Twice the axe was laid to the hollow trunk; but the tree was spared, and the dead limbs were carefully pruned with a saw. In the autumn of 1817 a mound of earth was raised up around the tree five or six feet, and since that time it has been very fruitful. Last season it yielded in the estimation of good judges nearly twenty bushels of fine fruit.

THE NORTH AMERICAN REVIEW.

THIS day published by CHARLES BOWEN, 141 Washington Street, the North American Review No. 82, for January, 1834.

CONTENTS.

Art. I. Life of Cowper. The Life of William Cowper. Esq. By Thomas Taylor.

Art. II. Decandolle's Botany. 1. Theorie Elementaire de la Botanique, ou Exposition des Principes du la Classification naturelle, &c, Par M. A. P Decaes dolle. Second Elition, revue et augmentee. 2. A Grammar of Botany, illustrative of artificial, as well as natural Classification, with an explanation of Jussieu',- system. By James Edward Smith, H. D. President of the Linnæan Society, &c. 3. Introduction to the Natural System of Botany: or a systematic View of the Organization, Natural Affinities, and Geographical Distribution of the whole Vegetable Kingdom. By John Lindley, F. R. S., L. S., G. S., Professor of Botany in the University of London, &c. First American Edition, with an Appendix. By John Torrey, M. D.

Art. III. Story's Constitutional Law. Commentaries on the Constitution of the United States; with a Preliminary Review of the Constitutional History of the Colonies and States, before the Adoption of the Constitution. By Joseph Story, LL. D., Dane Professor of Law in Harvard University.

IV. The Whale Fishery. 1. An Account of the Arctic Regions, with a History and Description of the Northern Whale Fishery. By William Scoresby Jr. F. R. S. E. 2. Journal of a Voyage to the Northern Whale Fishery, including Researches and Discoveries on the Eastern Coast of West Greenland, made in the summer of 1822. By Wm. Scoresby, Jr. F. R. S. E. 3. Discovery and Adventure in the Polar Seas and Regions, with an Account of the Whale Fishery. Harper's Family Library, No. 14. 4. Scientific Tracts. Nos. 18 and 24.—Whale Fishery.

V. Last Moments of Eminent Men. De Euthanasia Medica. Prolusio Academica. Auctore C. F. H Marx.

VI. Hutchinson's Third Volume. The History of Massachusetts's Bay, from 1749 to 1774; comprising a detailed Narrative of the Origin and Early Stages of the American Revolution. By Thomas Hutchinson, Esq. LL. D., formerly Governor of the Province. Edited from the author's MS., by his Grandson, the Rev. John Hutchinson, M. A.

VII. Early Literature of Modern Europe. 1. Tableau Historique de la Litterature Francaise. Par M. J. de Chenier. 2. Historia de la Literatura Espanola escrita en aleman por F. Bouterwek, traducida al castellano y adicionada. Par D. Jose Gomez de la Cortina y D. Nicolas Hugalde y Mollinndo.

VIII. Memoirs of Brissot. Memoires de Brissot, Membre de l' Assemblee Legislative et de la Convention Nationale, sur ses Contemporains et la Revolution Francaise. Publies par son Fils avec des Eclaircissemens Historiques. Par M. F. de Montrol.

IX. The Annuals 1. The Token and Atlantic Souvenir, a Christmas and New Year's Present. Edited by S. G. Goodrich. 2. The Religious Souvenir.

X. Men and Manners in America. Men and Manners in America. By the author of Cyril Thornton, etc

Jan. 11.

THE CHRISTIAN EXAMINER AND GENERAL REVIEW.

JUST published by CHARLES BOWEN, 141, Washington street, The Christian Examiner and General Review, for January, 1834. New Series.

CONTENTS.

Art. I. Character of Christ. The Character of Christ, the Interpretation of Christianity; with an Exposition of the Circumstances of his Resurrection.

Art. II. Peirce's History of Harvard College. A History of Harvard University from its Foundation, in the year 1636, to the period of the American Revolution. By the late Benjamin Peirce, A. M., Librarian of the University.

Art. III. Colman's Sermons. Sermons on Vaious, Subjects, preached at the Church in Barton Square Salem, Mass. By Henry Colman.

Art. IV. Cellerier's Christian Minister. Qu'est ce qu'un Serviteur de Jesus Christ? Trois Discours adresses aux Etudians en Theologie, &c. The Minister of Christ described, in Three Discourses, addressed to the Students in Divinity at the Opening of the Course in November, 1829, 1830, and 1831. By J. E. Cellerier, the younger; Professor of Criticism and of Sacred Antiquities, in the Theological Faculty of the Academy of Geneva.

Art. V. Speculative Philosophy. On the Improvement of Society by the Diffusion of Knowledge: Or an Illustration of the dvantages which would result from a more general Dissemination of Rational and Scientific Information among all Ranks. By Thomas Dick, LL. D.

Art. VI. Sir James Edward Smith. Memoir and Correspondence of the late Sir James Edward Smith. Edited by Lady Smith.

THE CHILDHOOD OF JESUS.

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A New Years' Wish, for the Children of my society. A Sermon Preached in the Federal Street Meeting House, January 12, 1834. By Ezra S. Gannett. Just Published by L. C. BOWLES, No. 141 Washington Street. Feb. 15.

SPARKS' LIBRARY OF AMERICAN BIOGRAPHY VOL. I.

CONTAINING Lives of Gen. Stark, by Edward Everett; Charles Brockden Brown, by Wm. H. Prescott; Gen. Richard Montgomery, by John Armstrong; Ethan Allen, by Jared Sparks; with Engravings, Fac Similes, &c. This day published and for sale by RUSSELL, ODIORNE & Co. feb. 15.

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The United States Review, edited by Prof. Vethake, of New York. The first number of this new Quarterly will be ready in a few days. Gentlemen desirous of examining the same with a view of subscribing for it, are invitee to call and enter their names.

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A Sermon occasioned by the Death of the Rajah Rammohun Roy: Preached in the Unitarian Chapel Hackney, on Sunday morning, October 6, 1833. By the Rev. Robert Aspland. To which is added, a copy of a Letter, addressed by the Rajah to his Secretary, containing a Brief Biographical Memoir. Just Received by L. C. BOWLES, 141 Washington Street. Feb. 8.

QUARTERLY REVIEW NO. XCIX.

THIS day published by LILLY, WAIT & Co. 121 Washington Street.

CONTENTS.

Art. 1.—1. Astronomy and General Physics considered with reference to Natural Theology. By the Rev. Wm. Whewell, M.A., Fellow and Tutor of Trinity College, Cambridge. 2. On the Adaptation of External Nature to the Physical Condition of Man, principally with reference to the Supply of his wants, and the Exercise of his Intellectual Faculties. By John Kidd, M.D., Regius Professor of Medicine in the University of Oxford.—3. The Hand, its Mechanism and Endowments, as evincing design. By Sir Charles Bell, K.G.H.—4. Of the Power, Wisdom, and Goodness of God, as manifested in the adaptation of External Nature to the Moral and Intellectual Constitution of Man. By the Rev. Thomas Chalmers, D. D. Professor of Divinity in the University of Edinburgh.

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V.—Narrative of Voyages to explore the Shores of Africa, Arabia, and Madagascar; performed in his Majesty's ships Leven and Barracouta, under the direction of Capt. W. F. W. Owen. R. N.

VI.—Great Britain in 1833. By Baron d'Haussez, Ex-Minister of Marine under King Charles X.

VII.—Grimm's Deutche Grammatik.

VIII.—The Duchess of Berri in La Vendee; comprising a Narrative of her Adventures, with her Private Papers and Secret Correspondence. By General Dermoncourt, who arrested her Royal Highness at Nantes.

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X.—The Reform Ministry and the Reformed Parliament.

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